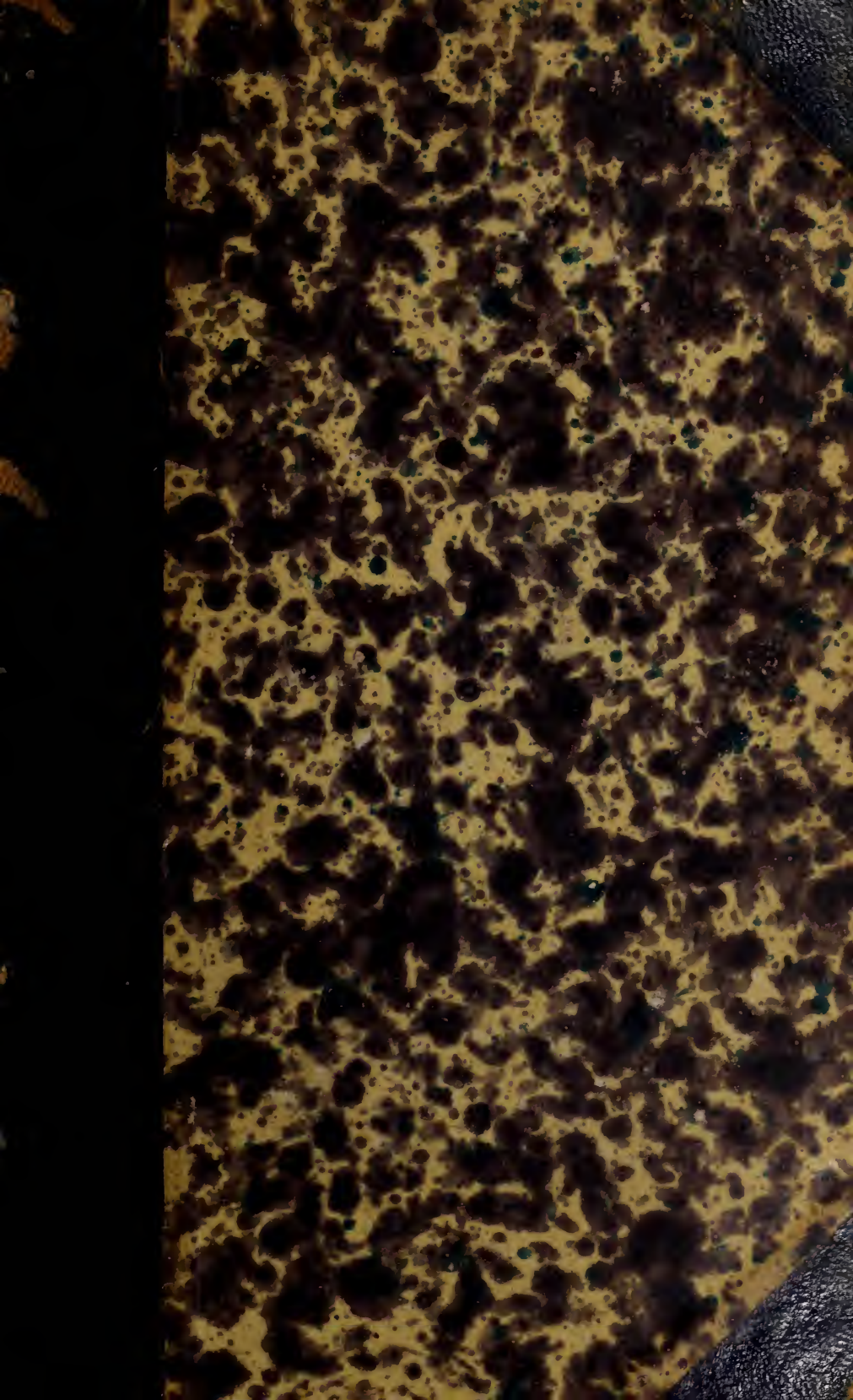

LIBRARY
Theological Seminary,
PRINCETON, N. J.
Division
No. Case, 8 1
No. Shelf, Section 1 7
No. Book, No. 22

Digitized by the Internet Archive
in 2015

https://archive.org/details/christianworldma1211amer

THE

CHRISTIAN WORLD.

Vol. XII. NOVEMBER, 1861. No. 11.

POLAND AND ITS HISTORY.

"Unhappy Poland" begins again to attract the attention of the world, after having passed a period of silence of thirty years' duration. So profound, indeed, had been this silence, that it might well be compared to that of the tomb. But Poland was not dead; she was only sleeping. What is to be the issue of the present struggle, is known only to God. It is to be feared that it will end in riveting more permanently the fetters by which she has been so long bound hand and foot. It *may*, however, be far otherwise. Something will depend on what England will say and do, and almost infinitely more on what Louis Napoleon will say and do. It is manifest that there has been some great mistake made, or Russia would not have had the occasion and the power to place one hundred and fifty thousand soldiers in cities and towns of that country.

Poland of these days, or what is called such in ordinary speech, is the "Duchy of Warsaw," which Bonaparte created in 1809, and which the Congress of Vienna, at his downfall, converted into the "Kingdom of Poland," and placed under the Government of Russia. It was a sad blunder. That central part of old Poland—its very heart, as it were—had never belonged to Russia. She had not gotten any part of it by any of the three "Partitions" in which she had shared. Prussia had gotten the most of it, and Austria a part. But Bonaparte took it from those powers, and created out of it the "Duchy of Warsaw," as we have said, and placed it under the protection of the Elector of Saxony, whom that "king-maker" created "King of Saxony" about that time. The Congress of Vienna should have given it to Prussia, if they had not the sense of justice which would have led them to re-establish the Kingdom of Poland, with all its proper dimensions. By doing so, they would have made Prussia strong. As it was, they made Russia too powerful, and brought her western boundary much too near the centre of Europe.

But the Congress of Vienna had a hard task to perform. England and France stood up for the claims of Prussia to have the Grand Duchy

of Warsaw. Austria was favorable. But unfortunately for Prussia and the Poles, Bonaparte escaped from Elba just at the critical moment when that question was being discussed. Instantly, Russia took a bold stand, and threatened to join France against all the rest of Europe, unless her demand for the Duchy of Warsaw was granted. The Congress, intimidated by the menace, yielded, only stipulating that Russia should give the new "Kingdom of Poland" a constitution—a stipulation which the Emperor Alexander I. agreed to, and which he executed in good faith. Under that constitution Poland flourished from 1815 to 1830, when, in an evil hour, and contrary to the advice of her oldest and wisest men, the students of the University of Warsaw, in September, 1830, imitating the students of the Polytechnic Institute at Paris, in the revolution of the preceding July, attempted to make a revolution in that famous capital of Poland. The citizens joined them, and the movement became general throughout the country. But in little more than a year, the Poles were crushed by the overwhelming forces which Russia poured into that country, many of which had been gotten ready a month earlier for a campaign into France, to put down the revolution that had elevated Louis Napoleon to the throne of the Capets.

It is a singular coincidence, that the Russians charged Louis Phillippe and his Government with having incited the Poles to make the attempt at revolution in 1830. The very same charge is now made by them against Louis Napoleon and his Government. If Louis Phillippe did that thing, and then refused to aid the Poles in the desperate struggle which they made, he certainly deserved the dreadful downfall and disgrace which divine justice meted out to him. Louis Napoleon, if he has been guilty of the same conduct, should profit by the lesson.

The history of no country in Europe is more fraught with instruction than that of Poland; and there is none, we will add, that is so little understood in this country. GOD IS JUST! This great truth is set forth in such letters, in that history, that "he may run that reads." Let us look at a few points: The great Slavonic race established three kingdoms, in the early ages of the Christian era—those of Kieff, Novgorod, and Cracow. The two former were united under Ruric, or rather Ruric's son, and became the nucleus and foundation of what is now the Russian Empire. The last named (that of Cracow) became the Kingdom of Poland. The Russians received their Christianity and civilization from Greece and Constantinople; and when the "Grand Schism" took place (which began in the tenth century, and was completed in the twelfth), they took sides, as was natural enough, with the Patriarch of Constantinople. The consequence is, that the Russian Church, with its 50,000,000 of followers, is the head of the universal

Greek Church, and, indeed, of all the six Oriental Churches. The Poles, on the other hand, received their civilization and Christianity from Italy *via* Germany, and just as naturally took part with the Bishop of Rome. In other words, they became Roman Catholics.

This simple statement accounts for the early enmity which manifested itself between the Russians and the Poles. It had its source in the hostility which sprung up between the Bishops of Rome and Constantinople. And as the Poles became far superior to the Russians in civilization and arms, owing to their intercourse with Germany and Italy, and their wars with Teutonic knights, they soon were able to carry their victorious standards far into the western side of Russia. Rome, of course, encouraged all this. So extensive were these conquests, that Kieff was for some time in their hands, and they were enabled to found Smolensk, on the Dnieper—a city far in the direction of Moscow, which had become the capital of Russia. And although Ivan the "Great" and Ivan the "Terrible" did much to save Russia from the Tartars on the south and east, as well as the Poles on the west, it is nevertheless a fact, that the Poles were able, during the interregnum of sixteen years (1597–1613) between the last of the Ruric dynasty and the first of that of the Romanoffs, to march to Moscow, and put a creature of their own on the throne of Muscovy, and sustain him there for some time. And in doing this, they were encouraged and *aided* by the Pope of Rome. It was mainly by these conquests from Russia, that the Kingdom of Poland increased until it extended from the Baltic to the Black Sea, and had a population of twenty-two millions of people, *nearly one-half of whom belonged to the Greek Church.* And how did she get so many adherents to the Greek Church? By the conquering so large a part of Russia. Can we wonder at the intense hatred that all this excited in the breasts of the Russians, priests and people, against the Poles.

But matters did not stop here. The Russians at length, advancing in civilization and strength, under the Romanoffs, began to retake what the Poles had taken from them. In the reign of Catharine the Great, the "Partitions" of 1773, '93, and '95 took place. Russia got back all she had lost, and not much more, and Poland was annihilated! What an instance of the retributive justice of God, in his dealings with nations, does this history furnish for the instruction of mankind!

But there is something more to be said: The doctrines of the Great Reformation of the sixteenth century entered Poland from Germany, and a large portion of nobles, and the people in the western part of the kingdom—the part which was exclusively Roman Catholic—became Protestants, and Protestantism bid fair to become the dominant religion of the country. Nearly or quite half the members of the Diet became

Protestants. But in an evil hour, Sigismund (a renegade Swede) was chosen king (for Poland was an elective monarchy during the latter part of its independent national existence), in 1572. That able but bad monarch introduced the Jesuits, and in two centuries the Protestants were so far extirpated, that there are not at this day any thing near half a million of the Poles in all the world, who profess the Protestant faith! In fact, the persecution of the Protestants was one of the causes of the First "Partition." The Protestants of that country desired and *invoked* the interference of the surrounding countries—a fact which had its influence with Protestant Prussia.

Poland was absorbed by three great powers of different religious faith. Austria, Roman Catholic, got the smallest and best share, and has (the Poles themselves being judges) governed her part, though nine hundred and ninety-nine out of a thousand of the people of Gallicia are Roman Catholics, the worst of all! Russia gained by far the largest, and though herself professing the Greek faith, has done better by the Poles than the Austrians. Whilst Prussia, that now has the poorest part, and the smallest share of the population of Poland, has governed her part the best of all; so much so, that intelligent Poles that are Roman Catholics, have confessed to the writer, that if Austria and Russia had governed their portions of Poland as well as Prussia has done, the Polish nation would have little reason to regret the partition of their country.

One of the most infamous things that Rome has ever been guilty of was the "bull" which the Pope issued *secretly* against the Polish revolution in 1830. M. de Potter, the author of the Revolution in Belgium, spoke of it in his life of Ricci, and the Abbe de la Mennais published it in his work called ROME. Gregory XVI. issued a "bull" in 1846 (just before he died), against the attempted revolution in Gallicia.

But beter days will come. A pure Christianity must take the place in Poland of the superstition and intolerance of the Roman Catholic Church, which has been the cause of the persecution and destruction of so many Protestant confessors in that land. The English and German missionaries did much in Poland to impart the knowledge of the Gospel to the Jews, from 1818 to 1854. We know of nothing to hinder the circulation of the sacred Scriptures among the Poles, the Jews, and the Germans, in what is now called Poland—formerly the Grand Duchy of Warsaw—with its population of five millions of souls. We are happy to say that the Baptists of Germany, aided by the Baptist Missionary Society of this country, have commenced a mission in Poland, and also in Lithuania. God grant that they may have great success! Who knows but that this may be the commencement of a great work? The Saviour will yet have Poland as a part of his great "possessions."

EVANGELICAL ALLIANCE CONFERENCE: LETTER FROM THE CORRESPONDING SECRETARY.

"GENEVA, SWITZERLAND, Sept. 12th, 1861.

"Leaving New York on Saturday, the 17th of August, I reached this city on Saturday, the 31st of the same; thus making the journey from city to city in two weeks, spending one entire day in Havre, and half a one in Paris. This could not have been done if the steamship *Fulton*, in which I came, had not a most prosperous voyage. Indeed, I never before crossed the ocean when it was so calm and smooth. There was nothing that deserved to be called a blow, much less a storm. In every respect the voyage and all its circumstances call for sincere gratitude toward Him who commands the winds and the waves, and they obey him.

"Of Havre, I will here say a few words, inasmuch as I shall not return that way. When I first landed in that city, in March, 1835, with my family, on my way to Paris to spend several years, it was not much more than half as large as it is now. Although there was a great amount of trade at that period, there was no sign of enlargement and improvement to be compared with what one now sees on all hands. Nor did its religious state compare with what it does now. There was little or no spiritual life or movement among the French population, and Protestantism had scarcely a name: but now there is a large French Protestant congregation, with an excellent pastor, a man of evangelical faith and earnest life. There is also an English Chapel here, aided by the English Government, for the benefit of the many English residents, visitors, and seamen. Whilst the Rev. Dr. Sawtell well supplies the Chapel of the American Seamen's Friend Society, whose erection he was the means of securing. Altogether, Dr. S. has preached the Gospel some fourteen years at that port, and most certainly, both he and the society which he serves, have great reason to be thankful for the success of the enterprize. His ministrations have been much blessed, not only to English and American seamen, but also English and American residents. Not only so, several French residents, some of them persons of no common influence, have been blessed through his labors. He is happy in having by his side an American Consul, Hon. Mr. Putnam, who is a great comfort and aid to him, as well as an honor to our country. Havre is one of the four important seaports and commercial emporiums of France; the others being Bordeaux, Nantes, and Marseilles. The Committee of the AMERICAN AND FOREIGN CHRISTIAN UNION can not fail to feel an interest in Havre, inasmuch as the Society, more than once made appropriations in behalf of the cause of the Saviour in that city.

"Of Paris, I shall speak when I come to that city on my return from Italy, whither I purpose to go in a day or two. I will only add that I saw the Rev. Dr. McClintock, the Minister of our American Chapel, and was much pleased to learn that he has concluded to remain at that post, and not return home, as was feared at one time he might be compelled to do by the hardness of the times. The American Chapel at Paris, like that in Havre, continues to be well attended, notwithstanding the diminution of both American trade and travel.

"On my arrival in Geneva, I called as soon as I could upon the Rev. Pastor Barde, the Rev. Dr. Merle d' Aubigné and other brethren of the Committee of the Swiss Branch of the Evangelical Alliance, who were charged with the management of the Conference which was about to take place. I found them filled with sentiments of the deepest interest and most lively sympathy for our country in the terrible crisis through which it is now called to pass. With much satisfaction I learned that every disposition existed to make the Americans who might attend, as comfortable as possible. And as to the proposed action of the Conference, these gentlemen showed every disposition to prevent anything from being done which might embarrass or annoy. And now that the meeting has come to a close, I take pleasure in recording the fact, that every engagement on their part has been most strictly and kindly fulfilled, and everything has passed off most pleasantly.

"In the afternoon of the next day (Sabbath, Sept. 1st,) a large and most interesting prayer-meeting was held in one of the largest Chapels in the city, to invoke the Divine favor in behalf of the Conference that was to open the next morning at 9 o'clock. The chapel was crowded, and a delightful spirit of supplication prevailed. Many prayers were offered up, and three short addresses were delivered in French, English and German. I was requested to make the second ; in doing which I referred to the very serious state of our country, and requested that much prayer might be offered up in its behalf, during the Conference, and especially that the Christians of Europe might be invited by the Conference to join us on the day of humiliation and prayer, appointed by President Lincoln, which is the 26th inst. This, I may remark in passing, was done by an appropriate resolution, yesterday, and the invitation of the Conference has gone forth already on the telegraphic wires, over all Europe!

"On Monday, the 2d inst., the opening session of the Conference took place in the great Church of St. Peter, which was that in which Calvin so often proclaimed the Gospel, in the days of the Reformation, and which before that epoch was a Cathedral Church, the bishop's palace standing in the rear, where now stands, I believe, a hospital. In this imposing temple of God, so full of interesting associations,

several thousand people assembled, to join in the services of the occasion. The prayers, the singing, the address of the President, Mr. Adrian Naville, a Christian gentleman of accomplished manners, wealth, and high position, to the assembly and especially to the members of the Conference who had come from distant countries, was everything that could be desired. Responses were made by Sir Culling Eardly for the English, Dr. Krummacher for the Germans, Rev. G. Monod and Rev. Mr. Descombaz for the French, and myself for the Americans. It was thus that the conference was opened. The session lasted three hours, from 9 till 12. One of similar length was held in the afternoon, from 2 till 5.

"And this was the order every day, from the beginning to the end, during ten secular days, with the exception of Thursday, Sept. 5th, when there was no meeting of the Conference in the forenoon, owing to the fact that that day was the 'Annual Fast,' which has stood in the calendar since the year of the Massacre of St. Bartholomew, that deplorable event having been the occasion of it. During my residence here, almost twenty years ago, there was for a few weeks great excitement occasioned by the 'Federal' or General Government of Switzerland having endeavored to get the people of the city and canton of Geneva to appoint their 'Fast' for the same day of the week and month on which the 'National Fast' occurs. This gave great umbrage to the 'sovereign people' of the masses, who became clamorous for their own long cherished 'Fast,' although alas, the most of them, it is to be feared, knew not well what the word truly signifies. They prevailed; and the Conscript Fathers gave them back their 'Fast,' which is observed by the multitude as a holiday, whilst we may believe that it is seriously observed by many of the children of our Heavenly Father.

"It is not my purpose to speak of the proceedings of the Conference in detail. During the nineteen regular sessions, (two every day, as we have said, with one exception) many able 'Reports' were read by the gentlemen who were invited to prepare them, and many able 'Addresses' were delivered by those who were requested to speak on the subjects set forth. As ample time had been allowed for the preparation of these Reports, and as the gentlemen who engaged to write them are well known to be for the most part equal to the task, there was such a display of talent as does not often occur. When published they will make a large and most interesting volume. They will appear in English, in November or December, I understand, and in French and German a little later, but not much, I trust. Among the most able of these Reports we may mention those of Professor St. Hilaire, of the Sorbonne, Paris, on *the best means to promote spiritual life among the*

masses of the people. (I give the meaning of the proposition, but not the words in which it was expressed) ; Mr. Ernest Naville, on *Scepticism ;* Professor Merle d' Aubigné, on the *Reformation and the Reformer of Geneva ;* Professor Godet, on the *Proper observance of the Sabbath ;* Pastor Meille, on *Italy and the Italians ;* Rev. Edmund de Pressensé, on *Religious Liberty, as a guarantee of the order and peace of States ;* Pastor Bauty, on the *Importance of the union of doctrine and life for the prosperity of the Church ;* Pastor Bonnet, on the *Religious movement in Germany since the Conference in Berlin* (in 1857) : Professor Dorner, on *Individualism, its rights and its limits in evangelical theology, and its history in the principal Protestant countries ;* Count Agenor de Casparin, on the *Christian fraternity* (brotherly love), *and the characteristics which controversy between Christians ought to possess ;* and Pastor Anet, on the *Revivals* which have blest the churches in these days.

"I have attended all of the General Conferences of the Evangelical Alliance from the first. There have been five of them within the period of fifteen years. But in none have I listened to so many able reports and speeches. Nor has any one of the five been so complete a 'success,' if one may use a word that has become so 'cant,' and withal not very dignified. The management of the whole matter has been in competent hands. The Saviour has done great things for the people of this city within the last quarter of a century, to go back no further. He has raised up here a large number of influential laymen as well as pastors and ministers, whose influence is becoming greater and greater every year. Several of these laymen are gentlemen of wealth, or at least of easy circumstances, and high culture. This is a great blessing. And although the masses are still too little penetrated by the salutary influences of the Gospel, the power of the demagogues is diminishing.

"Three of the meetings have been of special interest. One I have named ; it was the opening prayer-meeting. The second was the celebration of the Lord's Supper last Sabbath afternoon. Although I had seen something like it before, I had never seen anything equal. It was an interesting sight to see 500 Christians, of every Protestant nation, and opening branch of the true Church of Christ, partaking of the touching memorial of the Saviour's dying love. The services were carried on in four languages—French, German, Italian, and English, and twenty ministers took part in the administration of the ordinance. It was a great privilege to be called on to make one of the two brief addresses before the consecration of the elements ; the other was made in German, by Dr. Herzog, of the University of Erlauren. Never can I, or any of those who were present, hope to see another such scene on earth.

"The third was the closing, the farewell meeting of this course, was exceedingly touching. There were several admirable addresses delivered. That of Pastor Deurole, of this city, was deeply affecting. In such a meeting all greatness seems to disappear through the influence of the dissolving element of love and tenderness. It is saying much, but I can truly affirm that I have not heard an unkind word, nor seen the manifestation of an unkind feeling, during the whole meeting. What a proof that the movement is of God, and that His Spirit has been in the midst of us!

"To say nothing of the social entertainments which have, on all hands, by the Genevese with an elegant hospitality which cannot be seen anywhere excepting in cities like this, whose civilization is both ancient and Christian. There have been many meetings at night, in chapels and in the open air, at which the Gospel has been faithfully preached, and earnest efforts made to save souls. The preaching and conversation of Mr. Denham Smith, of Dublin, Rev. Baptist Noel, of London, and others, have evidently been blest: and there is decided evidence of the commencement of a good work of grace. Mr. Smith is to return soon, and spend a week or more here, and prosecute his labors as he did in Paris.

"As was my duty, I have taken much interest in those meetings, in which there was a full exhibition of the state and prospects of religion in Roman Catholic countries—Italy, France, Belgium, Ireland, Austria, and parts of Germany; for some of these countries have been the principal fields of our Society's labors in the Old World. A mass of information has been here brought together which will be of much avail to us; but I shall not speak further of the matter now, inasmuch as I shall have opportunities enough for doing so hereafter.

"In conclusion, I have to say that yesterday morning our German friends kindly gave me, at their meeting, a fine opportunity to present the claims of the Germans in our country, as well as those of the German colonies in Central and South America, and trust that the effort has not been made in vain.

"To-morrow, (God willing) I shall leave on the little tour which I have to make in Northern and Middle Italy, which must not, however, occupy me more than a fortnight. "R. Baird."

A GREEK METROPOLITAN AND A BIBLE AGENT.

Mr. Kalopothakes gives us, in his paper, "*the Star of the East*," an account of a visit to the metropolitan of Vodena,* which he reached during his tour through Macedonia.

* A large town, situated northwest of Thessalonica.

Taking with him some copies of the New Testament, both in the original Greek and in the translation of Bambas, some hymn-books, etc., he left the khan, where he had taken up his quarters, and called upon the metropolitan. He found him to be a man about thirty-five years of age, tall and with a supercilious expression of countenance. He was seated on a sofa, and was busily engaged in smoking a long glass pipe, after the manner of the Turks. "On entering and greeting him, he received us with apparent mildness, but in his eye was to be distinguished something which indicated deceit. After the customary polite assurances, in accordance with the principle which we observed ever since our arrival in Macedonia, we told him that we were an agent of the British Bible Society, that we had come from Greece, and that the object of our tour through Macedonia was the circulation of the Holy Scriptures; that we were in the habit of visiting the schools in the first place, and furnishing them with the Scriptures; and that since we had learned that he was president of the board of the Lancasterian school, we had deemed it our duty to address him first, and enquire whether the school had need of such books.

The metropolitan in reply, expressed his gratification at the honor we did him, and said that the pupils in the school were not yet able to read such books, that they were poor, and that they had the necessary books for reading. As to the first statement, we said that from seeing the school, we judged that there must be over one hundred and sixty pupils, one hundred of whom were able to read, and that fifty of these, at least, must read from books. In reference to the second point, we added that besides the cheap rate at which the Scriptures were sold, we could give some gratis to those who were unable to buy. The third argument seemed to us of no force, since no book could make up for the lack of the Holy Scriptures. Consequently we viewed it as not only useful, but absolutely necessary, for the students to be provided with New Testaments at least.

"Seeing that his pretexts and subterfuges were not as valid as he thought, and resolving to attain the same goal by another route, he consented to buy fifty copies of the New Testament for the school, and that we should give twenty to the needy. Since the Athenian edition of Bamba's translation pleased him better than that published at London, we promised him, on our return to the khan, to send him that edition, and bade him farewell."

Finding that he had only some thirty-two or thirty-five copies of the Athenian edition, Mr. Kalopothakes sent the prelate twenty copies for sale and ten as a gift, and received the price without further remark. Meanwhile, the inhabitants of Vodena, learning that there were books for sale, showed great alacrity to purchase them. All the copies of the

paraphrase of the New Testament, many of the original, and not a few of the hymn-books were disposed of before the hour of dinner. A friend, Mr. P., did great service through his acquaintance with the Bulgarian and Turkish languages.

Mr. Kalopothakes dined that day with a parish priest. "The good priest's table, not merely neat but hospitable, awaited us. According to the prevailing custom, neither the priest's wife nor any other of the women in the house, sat with us at table. Two priests and three physicians constituted the entire group, and the women either waited upon us, or sat opposite, probably lamenting those three Franks, who ate with much relish the fowls laid before them, although the feast of the Holy Apostles was still lasting."

Shortly after dinner Mr. K. was summoned to the episcopal residence. His surprise at the unexpected invitation was removed on seeing the metropolitan, smoking as before, but now surrounded by other persons, and some copies of the New Testament and hymn-book lying on the table before him. Anticipating a conflict, Mr. K. took a seat, committing the result of the discussion to the Lord.

The metropolitan began by accusing him of violating his promise to send him all the copies of the Scriptures he had; to which the Bible agent answered by reminding him that he had only desired the Athenian edition. "As to what I did, or shall do with respect to the inhabitants of the city, I neither intended nor did I regard it as necessary to consult you. 'If I had known,' said the metropolitan, 'that it was your object to sell your books immediately to the citizens and not through me, I would have prevented you from doing so.' This last statement I am slow to believe, I answered. On the contrary, I have the honor to tell you that I can carry my books outside of your door, and sell them without the slightest hindrance from you. Or do you forget that I am a citizen of a free nation, and that I can do absolutely what I please in Turkey, if only I do not violate its established laws?"

The prelate hastily replied that he had merely intended to say that he could deter persons from buying these books, which were excommunicated by the œcumenical patriarch, and consequently could not circulate in the orthodox community.

"The excommunication of the Holy Scriptures issued by the patriarch of Constantinople I well know," said Mr. K., "but I view it as an insult, not only to God, but to the Orthodox Eastern Church, which has always been well disposed to them, and has often contributed to their dissemination among the people. As a Greek, I blush to see a countryman, and above all a metropolitan, persecuting the Scriptures, sometimes secretly and deceitfully, and again openly. And I consider it my duty to declare in the presence of those here assembled of the

same race, to the credit of the prelates and of the government in free Greece, that both vie in contributing to the introduction of the Bible into the schools, and their distribution among the people. This is in accordance with the object of religion, and the ancient practice of the Church of Christ."

Mr. K. then asked the prelate to state in the presence of these witnesses, what there was objectionable in his books, and if the translation of Bamba was not faithful. To which the metropolitan was compelled to reply, "Your books are good and holy, and I have nothing to say against them; but I wished to have them distributed to the people through me."

"In other words, you desired to take them all into your own hands to destroy them, as many other prelates in Turkey have done; but remember that in so doing you oppose Him whom you call Lord, and lay up for yourselves wrath against the day of wrath."

Then turning to the bystanders, Mr. K. called upon them to note the admissions of their own prelate, and told them at some length, that this was the Word of God, able to make them wise unto salvation. And so the interview shortly afterwards closed.

The bishop did not fail, although feigning at first to be satisfied, to threaten with excommunication all who did not give him their copies of the Scriptures, and to send to Naousa to warn the Greeks against the bible-distributor. His precaution was in vain. Many bought the Scriptures even there.

This bishop, "like almost all his fellows in Turkey," is well known as a corrupt and rapacious man, who uses the Turkish authority to oppress his flock. Not long since he exacted 4,000 piastres from the people of a poor village of forty huts, and closed their little church, dismissing their curate, until they could, by the sale of their valuables, make up this large amount!

FRANCE: EVANGELICAL CHURCH OF LYONS.

"Lyons, July, 1861.

"Dear Sir:—We are just printing our half yearly General Circular, which will in a few days, I trust, follow these lines to your address.

"May our statement concerning the march and progress, as well as the difficulties and wants of the work in which we are engaged, be read with fraternal Christian interest.

"I do not remember whether I have mentioned to you the triumphant death of a young married woman who had been spiritually made alive on her death-bed, in the most touching circumstances, and who, although surviving her conversion but a few weeks, had become an Evangelist during

that short space of time, to all that surrounded her. Well, her exhortations, her change, her happiness, her blessedness in suffering, and at the solemn hour of death, have not been lost to survivors. Both parents, as well as her uncle, aunt, and cousin, have become attendants at chapel, an aged servant likewise, and as to the young widower, he is the most assiduous of all. The profound grief that fills his heart at the immense loss he has sustained, has not excluded the presence of the blessed Spirit of God, who, on the contrary, is sanctifying his tears, by softening their source with the elements of that Godly sorrow which worketh repentance unto salvation not to be repented of. The young man, brought to a lively knowledge of the blessed Gospel, is gaining in grace day by day, has entirely renounced Romanism, is this day presenting himself a candidate for admission to the Lord's Table in the Evangelical Church, in which he has now, through grace, found the peace of his soul. He desires the prayers of the Church for his aged mother, ill in the North of France.

"But I need add no more at present to our semistrial circular, except to recommend the important work to the prayerful sympathy of our friends in America, to whom, in our turn, we beseech the author and giver of every good and perfect gift to send relief from above, with abundance of peace and grace, delivering them out of the great tribulations with which at the present crisis their path is beset.

"Believe me, my dear friend, ever yours in the Bonds of the Gospel of Christ,

"C. A. Cordes, *Secty*"

"P. S.—Our financial *deficit* is growing every day."

RESPONSE FROM THE BUCHAREST CHRISTIAN TRACT SOCIETY.

Some few weeks since application was made for assistance to aid the Bucharest Tract Society in their good work. To the appeal our Board responded; and the subjoined letters from the Rev. Mr. Becker, of Hamburg, and Kleinhenn, acknowledging our donation, we give to our readers.

"Hamburg, 109 Kieler Strasse, June 21st, 1861.

"Reverend and Dear Sir:—Two days ago I had the pleasure to receive your favor, dated June 4th, containing a bill on Paris, of 528 $\frac{75}{100}$ francs, for the Tract Society at Bucharest, for which I also would offer *my* best thanks to you and your respected society. As Mr. Kleinhenn passed Hamburg, nearly two months ago, on a journey to England, where, as far as I know, he is still, I shall send your kind gift to him, after endorsing it upon him, and have no doubt that he will be able to realize the payment by some banker in London. I also send these lines to Mr. K. to inclose them to you, as he will, without all doubt, express to you his thanks for

the large and liberal donation of your society, and to inform you of *his* receiving it. I have called it a *large and liberal* donation, and so truly it is, and more especially when the state of *your country* is considered, as I see with deep regret that those who for almost a century have lived together in unity, have now begun to be enemies and to fight with each other. Oh, what a great pity, humanly speaking, this is, as there is no end to be seen of that war, and as the concomitants of war are always very distressing, and destructive of the little good existing in a country, may the Lord, therefore, in mercy, soon put a stop to the war in your country, and give you again the enjoyment of peace and tranquility. It would appear to me, that, as besides the many human *lives*, the war will cost an immense sum of *money*; a proposal made to settle the slave affair in the way England did, paying as much as twenty millions of pounds, might perhaps be conceded to by both parties. Might not this thought be suggested to the President and the country, for one day or other terms must be come to on both sides, if you will not carry on war for ever. Excuse these remarks, I am no politician, but could not help making them, and should be glad to see again the Word fulfilled in America—'Behold how good and pleasant it is for brethren to dwell together in unity.' May the Lord direct your rulers by the spirit of wisdom and righteousness, and make them to be *lovers of life.*

"As to your publication, the CHRISTIAN WORLD, I shall be very much obliged if you will favor me with a copy. The bookseller and Baptist preacher here, Mr. I. G. Oncken, receiving the American Messenger, in German, a monthly publication, I believe from your society, this will afford a safe opportunity to send it.

"And now, farewell, dear sir, and may the grace of the Lord be soon made manifest to your country, and rejoice you and cause us to hear of peace.

"Wishing you every blessing from our Triune God, and begging also, an interest in *your* prayers, on behalf of ourselves and our work among the people of Israel, I remain with Christian regard,

"Yours, very truly and affectionately,

"F. W. BECKER."

"RIVERSTOWN, near Cork, August 13th, 1861

"My Dear Sir:—Allow me after a somewhat long delay, to return to you, and through you, to that society which has so liberally responded to the application of the Bucharest Christian Tract Society, our hearty thanks. When I received, through my honored friend, the Rev. F. W. Becker, the bill for 528 $\frac{75}{100}$ francs, we had almost given up all hopes of receiving any answer at all, and therefore when it did come, it caused the most abundant joy, and also heartfelt gratitude to God who had so directed matters. After a little effort and delay, we succeeded in cashing the bill. Our society feel deeply indebted to the friends in the United States, for this their liberal assistance, and we trust that the blessing of Him who passes

over no act of kindness done to His weak children, without rewarding the doer, will rest upon them, and that He will shelter them in the troublous times around you, beneath His own almighty wings.

"I do most fervently hope that the blessings of peace may be soon restored to your disunited land.

"Our little society in Bucharest has gone on steadily progressing, and promises to prosper. Last year it distributed upwards of 8,000 tracts in German, Wallachian, and Hungarian, and very recently two Wallachian priests offered to undertake the circulation of our tracts amongst their own parishoners.

"A great desire at present exists amongst the inhabitants of that Principality, for the Bible, and that too amongst all classes. We have *not yet* got it to give to them.

"With kindest regards to yourself (we met at Mr. Becker's, in Warsaw, some twelve or fourteen years ago, when you, with several other gentlemen, were returning from St. Petersburg) and to all our friends,

"I remain, dear Dr. Baird, yours truly in the Gospel,

"F. G. KLEINHENN."

THE WORK OF GOD IN SWEDEN.

We present our readers with the following interesting letter from our Missionary at Stockholm, giving some account of the wonderful doings of God in that land.

"STOCKHOLM, Aug. 2d, 1861.

"In writing again to the AMERICAN AND FOREIGN CHRISTIAN UNION, I am very much pleased to address my letter to my old friend, Dr. Baird, as I have seen by the note of Rev. A. E. Campbell, that you have re-entered into your old place in the Board I wish again to give you some news from us here in Sweden, and I am indeed sorry to have delayed this for so long, but do not like to take up the time with relating what could well excuse this delay. I will only mention, that since I last wrote, I have twice been sick, probably in working beyond my forces.

"Since my activity has got a more-fixed form, there is not much to tell about it. My preaching in the Bethlehem Chapel, the writing of my periodicals, and my correspondence with souls inquiring and concerned for their salvation, all this has, with the help of the Lord, continued in the same manner as before, and I must praise the grace of God, that He still pleases to use this miserable instrument. With regard to the work of the Lord in our country, I consider myself more and more as a mere spectator, as this work is now so widely spread, and as God has raised up more youthful and energetic laborers into this harvest.

"By the correspondence of the *Evangelical Fatherland Institution*, with its many agents and colporteurs I have occasion to look over this work of

the Lord, and, praise to his name, speaking generally, we may say of it. it continues to advance. We are repeatedly informed of new awakenings here and there, and we have rejoicing testimonies that, under the care of the Great Shepherd, awakened and believing souls are supported and preserved, if even the wolf now and then catches a sheep out of the fold.

"During this last year the *Evangelical Fatherland Institution* has spread 227,597 books and tracts and 144,000 separate numbers of 'The Messenger;' the subscribers to this periodical last year, amounted to 11,000, and this year to 14,000. Another monthly written for little children, and published by the *Evangelical Fatherland Institution*, had 2,000 subscribers in 1860, and 3,000 this year. From the beginning of its existence in May 1856, to the last of December, 1860, the Institution has sold or given gratis, more than 1,500,000 books and tracts. The number of its colporteurs has now increased to 55, of which 49 are in activity; the agents in the provinces amount to 120.

"In the letters of our colporteurs we have many interesting evidences of the faithful and almighty working of our Lord. There is one characteristic feature, meeting us almost everywhere in their monthly reports. They have had to struggle with animosity and resistance, and they have also witnessed a most blessed change in places and in the very same persons, in such a way, that those who were once their enemies, have eagerly wished to hear them, and have cried: 'Come here, come down to us, come and preach to us!' And though we have now about 50 such Evangelists, we are not by far able to answer every special call, and much less their number is in proportion to the real want.

"I am sure it will interest you to hear some proofs of what the Lord is doing among us, though in a letter like this, I cannot give you anything more complete. One of our colporteurs in Weomland writes:

"'I had a call to visit a forge. On my arrival I found assembled in the open air a crowd of people, desirous to hear the Word of God. Some of them had wandered many miles and others had little children on their arms. It was very cold, the snow was deep, and the authorities were not willing to give us a room where we could assemble for worship. I wondered what our Heavenly Father intended to do with us. By His Spirit he led me to go to the people where they stood in the snow, and ask them if they wished to hear the Word of God. A very loud 'yes, we do,' was their unanimous answer. Some of them had tears in their eyes. I read to them and spoke over Matth. 5: 1–12, and God let us feel his presence and the power of his Word. It is a pleasure to tell you, that when I had spoken for a while, a mild wind began to blow, which unclouded the sun, whose brilliant rays warmed and cheered us.'

"In another parish of the same province, another colporteur found a woman who had been awakened many years before. In her concern for her salvation she had spoken to the clergyman of the parish, and he had declared her to be mad. Her parents, unbelieving and hard hearted people, had forbidden her to read the Word, and finally she really grew weak of

mind. 'When I visited her,' so he writes, 'she was bound with an iron chain, and had been so for many years. I spoke to her, but she answered me very unpolitely. When I saw her in this depraved state of moral and corporeal misery, my heart was filled with compassion. I took my Bible, read the 25th Psalm, knelt down and prayed to Jesus, that He might for the sake of His name, rescue her soul and take off the horrid chain from this sheep, which he had himself redeemed with his blood. In praying so my heart was filled with joy and certainty of being heard. When I rose again, I saw that the eyes of the poor woman were filled with tears; she stretched out her hands and begged me to take off the chain. She also expressed a great desire to follow me in order to hear the Word of God. A friend of mine who was with me, offered to take her to his house. I then spoke to the parents, and though they were at first most unwilling, they at last consented to let her go. In the house of this pious friend of mine, God has operated a great change in the poor woman. They have tended her most kindly, they have read to her the Word, they have prayed with and for her, and the Lord has blessed these efforts, and given her soul and her body more and more strength. She has now even been able to work, and when I saw her again, I could hardly recognize her. God be praised for this wonder of His grace!'

"I end here this brief sketch of the proceedings of the *Evangelical Fatherland Institution*, and give you an extract of a letter from one of my friends, in which he informs me of the conversion of a clergyman and his wife, known to me by some of their relations, who are believing souls. Every conversion is indeed a wonder of the Lord, and we rejoice and praise Him for every soul thus brought from darkness to light; but this joy is doubled when the Spirit of God has won one of those, who are called to teach others. The particulars connected with the conversion of this clergyman are, besides, so interesting that I wish to communicate it to you.

"One day, in the beginning of this summer, one of our colporteurs, Mr. M., arrived at the house of that clergyman; his wife was alone at home, and was very glad thus to get an opportunity of speaking at her ease with this humble servant of the Lord. She had for sometime been concerned for her salvation, but had never ventured to speak of it to her husband, and *he* also had felt much anxiety as to the real state of *his* soul, without being able to reveal these uneasy thoughts to his wife. The conversation with M. was of great benefit to the lady, and she wished very much to invite him to spend a day or two at her house, but fearing the displeasure of her husband, she desisted from it. On his return she told him of M.'s visit and of a meeting appointed for the following morning at a distant place, where M. intended to speak to the people. She was very much astonished to hear her husband express some regret not to have been at home, and also a wish to hear M. preach on the following day. Early in the morning he really set out for the appointed place, and as the roads were bad, he was obliged to go on foot a considerable way off. He promised to be at home at twelve, as he had a pressing work to do, but it struck twelve, two, four,

eight, nine, and he did not come back. His wife, far from being uneasy at this unwonted absence of her husband, took this rather as a sign that he had taken interest in what he had heard. In the meantime she tried to quiet her own soul and gain for herself certitude and light. She sat down to read a declaration of Rom. 4 : 6–8, and as she read, scales fell from her eyes, God let a glimpse of His light into her heart, and for the first time in her life, she could believe and praise the Lord for His grace. At ten o'clock her husband at last returned, he had forgotten the promise as well as his business, 'the woman then left her water-pot,' and now he came home full of joy and praise. What he had heard that day, had brought a new light even to his heart, and every believing soul may easily imagine the happiness of this couple, when they met and could communicate to one another, the experiences of that memorable day.

"Though I have only related some few peculiar events, you may see by what is told, that the Lord is working among us with His Spirit.

"If it be so God's will, I hope to have the pleasure of writing to you more than this time. I hope you have not lost your old interest and love to Sweden, and that you remember us in your prayers, as I most heartily wish to my old friend, Dr. Baird, health and strength to continue the labors in the vineyard of the Lord.

"Remember me to the other members of your board.

"Yours most affectionately and respectfully,

"C. O. Rosenius."

A SABBATH AT TURIN: LETTER FROM DR. BAIRD.

"Turin, Sept. 16th, 1861.

"Finding that I could not get from Geneva to Florence before the Sabbath, I resolved to come over to this place and spend the Sabbath here. For this purpose I left Geneva on Friday P. M., at 3 o'clock, and arrived on Saturday at 1 P. M.; making this long journey (thanks to the railroad) in twenty-two hours, just twelve of which were spent in crossing Mont Genis in a diligence—for the tunnel through the dividing ridge of the Alps is not yet finished. Probably it will be open just about the time the Hoosic tunnel will be, in the year of Grace 18—. Nevertheless the work will be accomplished, I doubt not.

"The Rev. Dr. Revel and several other members of the Geneva Conference came with me. Yesterday (Sabbath) I had the pleasure of attending Divine Service in the Waldensian Church, which is a beautiful building, and far more imposing than I expected to see it. When I was last here I had not time to visit it. The Rev. Mr. Charbonnier of France, preached an excellent discourse in French, at 11 o'clock, A. M., from the words: '*Behold I stand at the door and knock*,' etc., (Rev. iii : 20.) The Sabbath School was held at 9 o'clock. I had the pleasure of addressing an interesting company of *black-eyed* and attentive children, in English, Dr. Revel

interpreting into Italian. At the close, the children rose, and bowing, gracefully said, in the sweetest manner possible, 'Gratia, Signore ; Gratia, Signore.' I noticed that when I quoted a text, or referred to a chapter, they quickly searched for it in their New Testaments. In the afternoon, at 3 o'clock, the Rev. Dr. Cather of London, preached a sermon in English, which Dr. Revel interpreted into French.

"The Waldensian Church in this city is an ornament to it. The large building in rear of it accomodates the pastor's family, and also has several rooms for schools, lectures, etc., one of which is used by the English as a Chapel, where the Gospel is preached to a congregation varying from twenty-five to sixty, according to the season. In a little while I must leave for Geneva and Florence.

THE WORK OF GOD IN PERU.

"Callao, Peru, July 23d, 1861.

"To the children,—As the Lord makes the wrath of man to praise him, so also he sometimes makes the love of money to praise him.

"It is supposed that within a few years 25,000 Bibles and Testaments have been sold in Peru. An agent of the British and Foreign Bible Society has been here a few weeks, and has, in the meantime, disposed of over 7,000 Bibles. How does all this happen? Do the priests favor it? No. Does the press, the booksellers, or Protestants ?

"The great secret lies just here. These books are beautifully printed and bound, and they are remarkably cheap. For instance, a gilt Bible is sold for what it would cost to buy a little paper covered catechism. The wholesale buyers of these books generally take them as a speculation, to sell in different places in the interior. While the wholesale dealers buy for gain, the buyers of single copies have a higher motive.

"That so many Bibles can be sold here, shows that the spiritual leaders are not very vigilant in opposing the spread of God's Word. In regard to this particular thing, there is more freedom here than in many parts of South America.

"Thanks be to God, there are many more openings in South America, for the introduction of the Gospel, than has generally been supposed. Still, the doors are not all open. A deep night hangs over the continent. There is ignorance to contend with. Although large numbers can read, yet but few have read enough to make them liberal in their views. The priests are very careful that the primary instruction of the children shall consist principally in learning their catechism. But the school system is improving, and soon, by the aid of preaching the Gospel, circulating the Bible, by a higher intellectual culture, by the influence of foreigners, and by the more potent influence of the Holy Spirit, we may expect to see the dawning of a glorious day over this continent, for which Christians have done so little.

"I think I shall surprise you when I say, that there are now laboring in South America fifty-seven missionaries of the Gospel. There are among them represented, the following denominations: English Episcopal Church, American Episcopal Church, Congregationalists, Presbyterians, Baptists, Methodists, and Lutheran Church. Nearly all these are laboring among the Protestants. It gives you some idea of the Protestant force in South America. Last week I saw a letter from Rev. Mr. Goodfellow; he writes that at the last communion seventy were present. The Church is in Buenos Ayers. Nine only of the fifty-seven ministers are on the west side of South America.

"To effect great progress in South America, there must be many appliances employed and many years of patient labor. I wish all the children of North America to keep themselves acquainted with South American affairs. As sure as the eternal word of God the regeneration of the nations and the conversion of the world is certain. South America is, therefore to be evangelized. You of the United States have much to do in this work. All of you can pray, most of you can contribute to sustain the operations of those societies which are directing their efforts to these long neglected fields. Some of you will be needed in person, to come to this land; be prepared to go wherever Providence calls.

"There is something sublime in the display of patriotism in my beloved native land. Each man is ready to march to the field of action if called by the President. And those at home feel that they have much to do in this struggle, even though they remain at home. So in the Christian warfare, be ready to go at the bidding of your Great Captain. Wherever you are, you can aid the great cause.

"Next Sabbath will be our time for observing the Lord's Supper. A young man will then make a public profession of his faith and be baptized. He had been a reckless young man, but the early training of his pious mother did not leave him, and the Holy Spirit did not forsake him.

"Very truly yours,

"Nath. P. Gilbert."

"P. S.—29th. Yesterday the young man was baptized. I suppose this was the first case of adult baptism that has occurred in Peru, in connection with the Protestant faith. On another occasion two communed for the first time, they had previously been baptized.

THE WORK IN OUR OWN COUNTRY.

It could not be otherwise than expected that, laboring as some of our Home Missionaries are doing, in the Southern as well as the Northern cities, that their labors, to some extent, would be hindered; yet we have reason to thank the great Head of the Church, that so few obstacles have been placed in their way. They have gone forward trusting in God, and

the results of their labors have been most encouraging. During the warm weather of summer, some of the schools have been temporarily suspended. And in some cases the labors of the ladies who have so freely and voluntarily aided in the work of instruction have been put in requisition in making garments for our soldiers.

But as these matters have now been arranged, they are enabled again to enter on their work ; and the schools have been opened with increasing prospects of usefulness. This is a branch of effort which may well enlist the prayers and sympathies of Christian people ; with the adult population, whose opinions and habits of thinking have been formed, there is much less hope of change than with the young, whose habits are in a forming state. Especially is this true of individuals who have confided everything to the priests, and who regard them as having the power of the keys to open or shut heaven against them. We have, therefore, given our attention specially to the work of Industrial Schools—combining labor and instruction—and these schools have been greatly blest in the salvation of parents ; fathers and mothers have become interested through their children, and have been led to the sanctuary, where they have heard the truth as it is in Jesus.

A few extracts from the reports of the missionaries will present the facts as they exist.

An Italian missionary in this city, writes as follows :—

"I am happy in reporting the interesting state of feeling among the Italians of this city. The Sunday School is doing much to bring the young to an acquaintance with the word of God. They learn their catechism well and they find it a great help, and a key to the Bible. On the 26th of the month, in returning home from the church in the morning, I found a large number waiting for my return, and with one accord they requested me to hold a prayer-meeting with them in the evening. With joy I promised to do so ; and at the appointed time I met them, and read, and sang, and prayed with them, for the space of an hour.

Another missionary in one of the Southern cities, writes :—

"Since my last report, I have resumed my fourth Sunday School, which was suspended, *chiefly* on account of small pox being in the neighborhood. We opened yesterday, (Sept. 29,) and had present, four male and five female teachers, with an attendance of *over* forty scholars. Although the war is upon us, yet we feel, we ought to persevere, and learn the young minds how they may avoid, under the teachings of the Holy Spirit, the dreadful sin of rebellion.

"Our schools are not so full as they were at this time last year ; this is owing to military companies passing through the city, and to military camps stationed all around us. I still make my usual round of visits among the poor and the destitute, and though I am generally well received, I find that the anxiety about politics at present, engrosses most of their

attention. Still I am enabled kindly, yet firmly, to point out the sad results of this unholy rebellion, and have thus the opportunity to lead men to be true to their country, which is a duty second only to be true to their God. At one of my weekly evening meetings (for I have several in different parts of the city, and the manner in which I conduct them I have explained in a former report,) when I was explaining a part of God's Word bearing upon our present troubles, and the duty of Christians in this matter, I could see many cheeks streaming with tears, and hear that it was true what I said, 'that if the children had been raised right, (under God,) such calamities might not have come upon us. I thus have an opportunity of pointing out the duty of training up children in the nurture and admonition of the Lord, and sending them regularly to the Sabbath School, and also bringing them to the weekly evening meetings. I would say in conclusion, that so far our work is not hindered, but we know not what a day may bring forth. Should the rebels get possession here, I will never live one hour under their reign."

A missionary in New Jersey, laboring among the Germans, writes :—

"In sending you my report for this month I can only say that the Lord has continued to bless my labors here among the people. The service is exceedingly well attended, and I think I see the faces of those who perhaps never called upon the Lord and our dear Redeemer, now beam brighter and happier. We are in hopes that at the next communion season many will come forward to profess Christ, who now, although not yet admitted to the Church, try to bear testimony for Jesus, who died for them, in their lives and daily avocation.

"Many difficulties beset our endeavors to bring the wanderers to Christ. Some object to come to church because there are no candlesticks on the altar. Poor deluded beings ; we pray for them, and especially try to interest them in the true faith as it is sustained in the blessed Word of God, and as Christ has taught it to us. This is hard labor, considering the prejudiced, ignorant state of their mind. *Real Missionary work* ; but the Lord will assist us with His Holy Spirit.

A female missionary in one of the Western cities, writes :—

"Sickness has kept us in, some days, in this month, otherwise the usual routine of visiting with us has been as formerly, The schools are rather small, but now increasing, and very interesting ; some of them take so much pleasure in learning, and reciting their scripture cards, both large and small, that it is a pleasure to hear them. Our own Sunday School is also improving in every respect, which greatly encourages us. We have visited several hospitals, both for soldiers and others, and have found several very interesting cases. One woman, a Catholic, has been quite alarmed in the prospect of death. She received a Testament, and reads it alternately with her prayer book. It is so seldom we can gain their consent to *read* the Scriptures, that when we do, we feel quite satisfied that it

is the promptings of the Holy Spirit, and that He will continue its office work, till He brings them into the sure fold, acknowledging Christ as the true and only shepherd. The most of the women in the city hospital are Catholics, but they hail our coming with apparent joy and accept our paper with delight. We have taken some pains to gather religious reading for the soldiers, for which they seem very grateful. We have found some interesting cases of individuals inquiring after the true riches, longing and reaching for something on which the mind can rest, when the shafts of death are flying around them. Some of them now remember the prayers of their mothers and loved ones at home. These things drive us close to the cross, and make us feel more sensibly the need of a 'closer walk with God.' The soil is truly sterile and barren, in which we are called to labor, for ignorance and superstition are formidable foes, and the fogs and mists will never give way, till the Son of Righteousness comes with healing in His beams. But when we see any signs or indications of fruit, we 'thank God and take courage.'"

MISSIONARY INTELLIGENCE.

CENTRAL TURKEY.

Dr. Goodale of Marash, has lately visited the out-stations of Albistan and Tarpuz, under the care of the American Board. At the former place, the work commenced about five years and a half ago, under these remarkable circumstances: "A Protestant from Aintab who stopped there over the Sabbath, lent an Armenian Testament to a young man, who wanted it as a curiosity. Soon after, another young man became possessor of it, and began to read. The interest rapidly spread, and now the Protestant community numbers about one hundred and fifty souls, and the work is in a most promising state. Almost every week some come forward and declare themselves Protestants. At a neighboring village there are already, about sixty adherents of the Evangelical faith, and there is a good prospect that the entire village, before six months pass away, will be Protestant." "The work in Marash and the surrounding country," says Mr. Goodale, "is going forward with uninterrupted rapidity; never has it been so prosperous as at this moment."

SYRIA.

"There is now," says one of the American missionaries, "throughout our field an open door for all kinds of missionary operations. We have, as yet, full liberty, and can go where we please. Many are willing to hear the Gospel, to receive our books, and to send their children to our schools. But the utter uncertainty which hangs over the country, the perpetual discussion of the gloomy prospects, the thirst for revenge,—these, and the like causes and influences, greatly harden the heart and impede the progress of the Gospel in this region.

BURMAH.

Mr. Stevens, of the American Baptist Mission at Rangoon, has been

making a preaching tour through several neighboring towns; in the course of which he observed with joy many signs of interest in the doctrines of the Gospel, although there was still an unwillingness to embrace them, on account of the opposition of friends and neighbors." Mr. Kincaird, of the Prome mission, after a similar tour, says that whole villages are turning from heathenism. In one village, where there are two Christian families, the kyoung, or monastery, has been abandoned by the priests, and the people refuse to support them any longer, and the building is now given up to the Christians for a school. In another village, two miles off, Buddhism is entirely given up, and a number, it is believed, have been taught of the spirit. In seven or eight other villages there is a spirit of inquiry.

The labors of an excellent female missionary, Mrs. Ingalls, at Letpidare and other localities within the bounds of the Nenthada mission, have been wonderfully blessed. Within the last three months, Mr. Crawby has been called to baptize twenty-one persons, who are the fruits, under God, of her devoted and self-denying exertions. "And there is every reason to believe," says Mr. Crane, "that these are only the first fruits, to be followed by a glorious harvest."

SIAM.

Messrs. McGilvary and McFarland and their wives, have arrived at the new station of the Presbyterian Board at Petchaburi. This is the first station in Siam that has been occupied at any distance from the capital. It is a small town of fifteen thousand inhabitants; the brethren begin their work there under favorable circumstances.

INDIA.

Since the suppression of the fearful insurrection of 1857, India has unquestionably presented a more hopeful appearance to the friends of missions. It is remarkable that in some of the cities of Northern India, which at that season were distinguished for treachery and carnage, the preaching of the Gospel has been attended by the grace and power of the Holy Spirit, to an extent hitherto unknown. In all the populous cities the missionary and native Evangelist can command a numerous and generally an attentive audience; and numbers are ready to admit the truth and excellency of Christianity, who are still enchained by superstition and caste. In the Presidency of Madras the disposition of the people is no less hopeful. They send their children to mission schools, where they know the Bible is taught and explained, and that with a view to the conversion of the people; and to whatever extent such schools can be multiplied, they will still be crowded with Hindoo youth. There have been several striking instances of conversion in some of the educational establishments. Young men of high caste have forsaken all for Christ; and although such events produce temporary consternation, and the school for a season is reduced, yet within a few weeks alarm subsides, and the classes are filled up as before.

SOUTH INDIA.

The native minister at Obesha, a station of the Church Missionary Society, speaks of the past year as a

memorable period in its history. A little company of devout believers has been gathered, begining with two Syrian youths, who entered zealously upon the work of making known that Saviour whom they had found, to their benighted countrymen. "A great deal might be said in proof of the sincerity of these dear people ; such as their pious endeavors to instruct their wives and children, their concern for the slaves who work for them, their quiet reasoning with their neighbors, and their frequent applications to me to learn the proper method of arguing with the heathen."

POLYNESIA: RARATONGA.

Interesting news from this island reaches us. The Rev. W. Wyatt Gill, of the London Missionary Society, reports : "Our work here is going on very well. True, we have not all sunshine, nor is it all shade. Our grounds for encouragement are very great indeed. A few days hence, I hope to admit twenty-four to the Church at Ivirna and Onerva. At Raratonga a great revival has taken place ; upwards of eight hundred individuals have joined the classes. In confirmation of this statement I will translate a portion of a letter I have just received from the native teacher and the chief at Arovangi. They say : "This is a season of great joy in Raratonga. Multitudes of men and women, and young persons, have been led to abandon their former evil practices and their backsliding, and have with all their heart believed upon Christ, and have been admitted into the fellowship of the Church. You will rejoice, and perhaps also you will fear ; you will rejoice truly with fear and trembling on this thing which has recently grown up among us, because they who have thus come to the Church have been notoriously wicked in their past lives. It was in the month of August last, that this thing grew and gave us such joy. I have not time to tell you more, the ship is going away soon, but I write to tell you that it is well with us and the Church of God here."

EROMANGA.

This island, where the lamented Williams suffered death, is now the scene of a fearful scourge. "We are passing through a season of imminent peril," writes a missionary, "on this and the neighboring islands, by the introduction of the measles, which have destroyed two-thirds of the population in many villages. The natives in general, look upon us as the cause of this scourge ; and being maddened with enmity, have risen up to destroy all foreigners. They nearly succeeded in killing all the Europeans a few days ago, and made another bold attack on the sandal-wood establishment two nights since. They held a council before our door to kill us, but were divided in their counsel, because the fear of God seems to be upon them all. It is truly awful to live among such a savage people at such a time as this ; but 'the name of the Lord is a strong tower.' The only Christian native on the island has taken refuge with us.

"Their wickedness was very great during the two past years. Crimes of burning villages and killing of helpless women and children were increasing. In warning them of their danger, but one week before the measles came among them, I

taught them the doctrine of a retributive Providence with unusual earnestness. That day will not soon be forgotten; for the chiefs and leaders in crime and idolatry are now nearly all dead. Many now exclaim that the Word of God is certainly true; but hate us, as the cause of bringing their sins to remembrance in the light of this new doctrine. Idolatry has received a death-blow. Some of them have so feared Jehovah as to remove their images out of the villages where the sick were lying, and I hope they will soon destroy them."

CHINA.

The baptism of two Chinese converts, is an interesting incident in the history of the English Church Mission at Fuh-Chau. These are the first baptisms in connection with that mission since its establishment, in May, 1850—eleven years of toil and prayer. There are in all, some sixty adult native Christians in that city and its vicinity—the fruits of the labors of missionaries from several countries. Encouraging indications, however, are noted by the laborers in their arduous field. The people, as a mass, it is believed, and even their rulers, are becoming more favorably disposed towards foreigners in this part of China; owing, probably, in part, to the events of last year in the north of the empire. The city is now more open to missionary labor than ever before. Two chapels, and a site for dwelling-houses, located within the walls, have been secured by the mission of the American Board, which hitherto, has been opposed by the authorities in every effort to rent chapels in the city. The American Methodist Mission has for several years met with considerable encouragement in the country, some twelve or fifteen miles west of Fuh-Chau. At present, two comfortable chapels are building at two places, where there are native converts. What is worthy of particular notice in this connection is, that a large portion of the labors spent in building these chapels, is given by the native Christians residing in the vicinity. The various missions at Fuh-Chau employ some eight or ten native Christians, as helpers or preachers.

NEWS OF THE CHURCHES.

The most notable occurrence, perhaps, to be chronicled this month in the CHRISTIAN WORLD, as of general interest to the religious public, is the great meeting of the Evangelical Alliance, held in the city of Geneva, Switzerland, in the early part of September. It is not our purpose to give in this department of the magazine an extended account of that convocation, whose sessions began on Monday the 3d, and lasted about a week. This will be done in due time by one of the Society's Secretaries, the Rev. Dr. Baird, who was present, and took an active share in the conference. We learn that the occasion was one of great and sustained interest, comparing very favorably with those assemblies of a similar character, which had been held in previous years at London, Paris, and Berlin. Much fruit, we trust, will come of it, in the closer

union and more efficient co-operation of evangelical believers in all parts of the world, and in the encouragement of every good work; especially in the countries which were most fully and honorably represented, and which constitute the principal sphere of our Society's operations—France, Switzerland, Italy, and Germany.

FRANCE.

As we intimated last month, an important step has been gained for the cause of Christian truth and freedom in France, in the matter of the Protestant Schools in the department of the Haute Vienne. Repeated remonstrances had been brought before the prefect of that department, against the course of the village authorities in sundry localities, who for the last nine years have persisted in closing these schools. That magistrate, however, sustained their action, declaring that "these schools are established by the Evangelical Society, whose object is to spread its doctrines by all the means which God has placed at its disposal; and that consequently, these schools would become institutions of religious propagandism." This unrighteous decision has been overruled. We learn, says the Archives du Christianisme that the re-opening of the Evangelical Schools has just been determined upon by the Departmental Council of the Haute Vienne, in accordance with instructions received from the Ministers of Public Instruction, and from the Prefect of the department. The Council, in its session of August 14th, withdrawing the opposition against the teacher Jusnet, authorized him to open a special school at Balledent, for the Evangelical Christians, on condition of receiving only the children of his co-religionists. It is understood that the other teachers may also open their schools on the same conditions.

ITALY.

It is now understood that the new Prime Minister of King Victor Emanuel, Ricasoli, who has succeeded Count Cavour, is even more favorably disposed toward evangelical principles and religious liberty, than that distinguished and lamented statesman. It is said that he is resolved to see the rights of all Christian communions, not only guaranteed in the constitution, but in actual exercise throughout the kingdom. Of this disposition he has already given proof, in the case of the Waldensian Church at Leghorn. Ricasoli's first official act, was to put an end to the disgraceful chicanery, by which the priests had until then, prevented the opening of this place of worship. It is reported, that in conversation about this matter, he declared that it "burned him at the heart," and that he was ashamed of the course taken by the officials of his country. The church was opened on the 19th of June last, and has been filled Sunday after Sunday with crowds of eager listeners. Mr. Ribet, the young minister in charge, has been the object of unceasing abuse from the Romanist pulpits, as well as of threats and plots of personal violence; but he continues undauntedly to proclaim the Truth, with great plainness and power.

GERMANY.

It has become of late years, a favorite custom of the Evangelical Christians of Germany, to hold frequent convocations, very similar in

character to the great Evangelical Alliance, but much more restricted as to the territory represented, and much less formal in the details. This is a most promising token of increased vitality and energy in the awakening churches of the land of Luther. In spite of geographical divisions, which break up that country into so many petty states, there is a strong tendency, both in the political and in the religious world, to unity and co-operation. Two of these conferences have lately occurred at Barmen, and at Filberfeld. They are spoken of as characterized by deep solemnity and earnestness and a genial spirit of paternal affection. Although not strictly ecclesiastical organizations, but intended for general edification and free debate, these meetings look toward an object dear to the hearts of God's people in Germany—the union of all who love Christ in one body and spirit.

MISCELLANEOUS.

OUR OWN COUNTRY.

Our readers can hardly expect that in a monthly journal like ours we can give them a record of the stirring events that are daily taking place in our own country. Still, though reaching our readers but once a month, we cannot consent to remain silent, we would lift our voice with other periodicals, and utter our testimony in favor of the right, that we may help stimulate every patriot to put forth his noblest efforts to uphold the government of his country.

We regard the government of these United States as on the side of right and righteousness and freedom. And dead to every virtuous sentiment must that heart be that will not put forth a hand to maintain its integrity, and perpetuate the free institutions purchased by the toils and struggles of our forefathers, and bequeathed to us as their dying legacy. Our prayer is that God will prosper the right, and in His providence, overturn and overturn, till slavery and oppression in every form be done away, and be known only as having once existed.

LATE INTELLIGENCE FROM SOME OF THE MISSIONARIES.

The Rev. R. Montsalvatge has removed his family to Carthagena. This we advised him to do in our last communication to him. The expense of living will be much less than in Panama, and he will be able to prosecute the good work which he has begun, not only in Panama, but extend his labors to another field. He has been able to sell and give away a large number of Bibles and Testaments. There is hope for any people where the Word of God is read, and they allowed to judge and think for themselves.

The Rev. Mr. Gilbert. His original field of labor was Valparaiso, or Santiago, in Chili. But as he was about to sail for his place of destination, an earnest application was made by the A. S. F. Society, that he

should go to Callao, and occupy the post that had been left by Rev. Mr. Swaney. From the urgent request of the sailors at the Chinca Islands, about a hundred miles below Callao, the Rev. Mr. Swaney, had been sent there as a chaplain. But owing to the war and other causes, especially the withdrawment of the sailors from the island, it was deemed best that he should go back to Callao. Accordingly, Mr. Gilbert has gone to Valparaiso. The Rev. Mr. Trumbull has been long asking for an assistant on his field ; and we rejoice that now his request can be met. His labors among seamen beyond the duties of his parish, have been very great. And he has no doubt but a considerable amount of means can be raised on the ground for the support of the missionary. Mr. Gilbert was to sail for Valparaiso on the 26th of August.

The Rev. Mr. Hall, Florence. The last intelligence from Mr. Hall is encouraging for the future. He is making arrangements for the opening of an American Chapel, where our own countrymen, who may be there, may hear the Gospel in their own language, and sing as in their own native land, the songs of redeeming grace. From late letters of Dr. Baird, it seems he was on his way to visit Mr. Hall, and to consult and to arrange with him about the best plans of carrying forward the missionary work in that land.

"*I am doing a great work!*" So said Nehemiah. To some it may appear as affectation or pride, were we to apply the words to the work in which, as a society, we are engaged. But of one thing we can speak with assurance, and that is, that the missionary fields we are aiming to cultivate are among the most important of any now occupied by the missionaries of any society or board. And it is in view of this fact that we appeal to all our friends and co-workers, and ask that we may have a special interest in their prayers and sympathies at the present time. It was the prevailing feeling among the friends of the A. B. & F. M., at their late meeting, that they were not to rely so much upon the large contributions from the rich, for the prosecution of the work, as upon bringing the matter home to the conscience of every member of the churches who contribute to their funds, and obtaining something from each individual. In this way they would all be made to feel an individual responsibility for the success of the work. It is upon the same principle that we would make a special appeal to all our friends in this emergency.

We believe it ought to be a settled principle with every follower of the Lord Jesus Christ to practice self-denial, and give to his cause as God hath prospered them. But there are special times, emergencies like the present, when it is right and proper to make a special application to all our friends, Will not then every brother and sister in Christ, who shall read this statement lend us a helping hand. Even a small contribution from each would cause our hearts to rejoice, and lead us to thank God and take courage.

Dr. McClintock's address at the present time is 3 Rue de la Plain Aux Ternes, Paris, France.

Dr. Baird took passage for home in the Arago, which was to sail from Southhampton on the 10th of October.

The A. B. C. F. M. has lately held its annual meeting, at Cleavland, Ohio. We rejoice to learn that their prospects are so good in reference to funds for the future—that they are not to be embarrassed with a heavy debt, that the freewill offerings of the people instead of leaving a debt of sixty thousand dollars, have reduced it to less than thirty thousand. This sum is sufficiently large for any benevolent society at the present time, but our hope and prayer is that the churches will freely and fully respond to their appeals for aid, and thus enable them not only to sustain all the missionaries now on the field, but send forth others who are waiting and ready to go.

BRAZIL.

Just before going to press we received the following letter from our esteemed Missionary, who sailed a few weeks since for his field of labor in Rio Janerio, in Brazil. From the anxiety of his numerous friends to hear from him we publish the letter, as it will afford them pleasure to hear of his safe arrival at his place of destination :—

"Rio de Janeiro, Brazil, S. A.

"Dear Brother :—After a long and tedious passage, we are safely housed in the capital of the growing empire of Brazil. I will not burden you with the details of our voyage, but content myself with saying that we experienced either head-winds or light ones with calms and squalls, from the time we entered the gulf stream until we cast anchor on Friday, the 5th inst, in the harbor of Rio ; we met with a host of large water-spouts in the gulf-stream, and on leaving it one evening about dark we were struck by one of them, which carried away our foremast, we sustained some damage afterward in our rigging, which however was but slight.

"But our mercies have been great, however, and we can bless God that He has brought us thus far in circumstances of so much love, and we have felt much encouraged by this fact, and also by the knowledge that many kind friends and lovers of the Lord Jesus, were praying to Him for us and our safety.

"My dear wife's health suffered a good deal, from having the care and nursing of Charlie. She has fallen away at least twenty pounds, but is already improving, we are pleased with our new home. This is certainly the most beautiful spot upon which our eyes have ever feasted. Nature has done much for this great city. Oh that grace might as much abound, we feel like Paul when he beheld Athens, yet hope that *here also*, the Lord has '*much people*,' and thank him for directing us thither, and take courage for our work. But Oh, how inadequate are we—how small and feeble the instruments—we are lost in this expanse of moral and spiritual darkness, without plenteous showers of Divine Grace, and unless we have the

spirit and the truth in full measure ; pray for us, my dear brother, that our faith fail not, and that our light may not go out.

"As to expenses ; I fear that they will be heavy. Everything demands an astonishing price, to what we meet in a northern market, and I am very sorry that we did not provide ourselves with materials for housekeeping ere leaving the States, however we will do all we can to aid in reducing our expenses to a reasonable limit. I had written this much in anticipation ; this morning as we came ashore we had the good fortune to meet with Brother Simonton, and we are now at home with Brother Blackford's family, who have received us with open hearts and minds, we find also a brother of Mr. Simonton's who has come to Brazil to labor as a teacher, for a livelihood.

"This is one of the grand holidays of Brazil, the anniversary of their independence, and the city is alive with people, all striving to enjoy themselves after a fashion, to the utmost. Even up here in the quiet shades of Souta Theresa, the echoes of the cannon startle us by their loudness. But you must excuse us for not writing at greater length. The English steamer leaves early to-morrow, and we must have this letter in the post-office in an hour or two, or fail. I have only one thing in our voyage to regret, and that is not having a supply of good tracts for the seamen, who were anxious to have them, and asked for them. We will write again soon. May the Lord bless and keep you and yours in all your labors of love. Amen !

Yours truly,

"A. J. Compton, M. D."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF SEPTEMBER TO THE 1ST OF OCTOBER, 1861.

MAINE.

Bangor. 1st Cong. Society, per A. Drummond,	$10 00
N. Vassalboro. Eliza Fogg,	3 00

NEW HAMPSHIRE.

London. Rev. L. Townsend,	2 00
Paper Mill Village. Rev. D. Adams.	2 00
W. Lebanon. Cong. Ch., per Rev. B Case,	6 00

VERMONT.

Brattleboro. Cong. Ch. and Society,	74 54
W. Brattleboro. " " "	13 38
Putney. " " "	6 25
St. Johnsbury. 2d Congregational Church and Society, per E. Redington,	18 57

MASSACHUSETTS.

Centreville. Congregational Church,	6 50
Nantucket. " "	13 29
Montague. Cong. Soc'y towards L. M. for Rev. F. B. Perkins,	8 60
Ashfield. 2d Cong. Society,	20 25
Shelburn Falls. Cong. Society,	16 25
Greenfield. 2d Cong. Society,	23 25
Conway. Cong. Society,	33 55
Plainfield. " "	13 60
Worcester. Perley Goddard,	200 00
Barre. Cong. Ch. and Soc'y, to O. Barrett & B. H. King, L. M's,	60 56
Buckland. Cong. Ch. and Society,	14 37
Gill. " " "	3 86
Sunderland. " " "	26 35
Williamsburg. " " "	13 29
Conway. " " " add	4 38
Burnardstown. " " "	1 00
S. Deerfield. Monument Church,	3 62
Shelburn. Gent's Asso., $21 85; Ladies Asso., $13 47, to make Edmund Skinner a L. M.,	35 32
Northampton. 1st Church,	52 94

CONNECTICUT.

Hebron. Jasper Porter,	2 00
New Haven. 1st Church, bal.,	1 00
Waterbury. A Friend of the Cause,	5 00

Fairfield. 1st Cong. Church, - - - 25 00
Southport. F. Marquand, Esq., - - - 30 00
S. Norwalk. Cong. Church, - - - 17 62
Southport Z. B. Wakeman, - - - - 20 00
" Dea W. W Wakeman, - - 20 00
Milford. Plymouth Church, - - - 7 37
Glastenbury. Union Prayer Meeting at Eagle Mills, per R. G. Hooper, - - 11 15
Glastenbury. "V. of Connecticut," - - 5 00
Mansfield Centre. Three Friends, per Z. Storrs, - - - - - - - - 11 00

NEW-YORK.

From the Estate of Ferdinand Bailey, deceased, by the hand of S. Milspaugh, Executor, - - - - - - - 15 00
Flushing. Miss Martha Tappan, - - - 4 00
Candor. Cong. Ch. $9; from the Estate of Capt. A. Hart, $21, all to make T. E. Hart, L. M., - - - - - - - 30 00
Schoharie. R. D. Ch., per Rev. E. Vedder, 8 01
N. Y. City. Lady Member of the Collegiate D. Ch., per Rev. Dr. Dewitt, - - 5 00
Rondout Bequest of Miss Eliza M. Verplank, per C. V. Quillard, Ex., - - - 80 00
N. Y. City. "E. R." - - - - - - 25 00
York. Jas. McNab, - - - - - - 1 00
Haverstraw. Central Presb. Church, - - 16 00
N. Y. City. Presb. Ch., Rev. Dr. Hovey, - 21 47
Stuyvesant. D. R. Ch., in part of L. M., for Rev. E. Neveus, - - - - - - 17 00
Greenville. Presb. Ch., in full of L. M., for Rev. J. O. Wells, - - - - - - 30 18
" Methodist Epis. Church, - - - 1 36
Farmer. Reformed Dutch Church, - - 11 47
Aurora. A Friend, - - - - - - 2 00
Bath. 1st Presb. Church, - - - - 7 00
Lakeville. Presb. Church, bal., - - - 3 25
Almond. Presb. Church, - - - - 17 00
Attica. " " - - - - 8 23
Alexandria. Presb. Church, in part, - - 1 40
Phelps. O. S. Presb. Church, - - - 5 00
" A friend, - - - - - - - 10 00
Rushville. Cong. Church, - - - - 6 66
" Methodist Epis. Church, - - 1 35
Reeds Corners. " " " - - - 1 70
Rochester. M. Verhoever, - - - - 5 00

NEW JERSEY.

W. Hoboken. Presb. Church, for Italy, - 5 50
New Brunswick. Rev. Dr. and Mrs. How, for Italy, - - - - - - - 20 00
Paramus. Coll per Rev. C. Parker, - - 56 10

DISTRICT OF COLUMBIA.

Washington. Rev. A. M. Stewart, - - 1 00

KENTUCKY.

Louisville. Mrs. Tyler, $3, Mrs. Bayless, $2 50, Mrs. Dr. Flint, $2, - - - 7 50

ILLINOIS.

Lisbon. Cong. Ch. Rev. L. B. Lane, - - 7 00

INDIANA.

Madison. 2d Presb. Church, - - - 30 23
" 1st " " J. S. Weyer, 1 00

OHIO.

Cleveland. D. Eells, $1, F. C Keith, $5, add for L. M. O. M. Oviatt, $10, H. Stone, $10, F. D Eells, $2, - - - - - 28 00
Obelin. Jas. Dascomb, M. D., $5, on L. M., Mrs. B. B. Hudson, $3, add on L. M. for W. N. Hudson, J. F. Siddel, $1. G. N. Goodrich, $1, Geo. Kinney, $1. H. Hill, $1, Mrs. S. H. Waters, $1, S. Rossiter, $1, S. B. Ellis, 50c., J. N. Ellis, 50c., Prof. G. C. Finney, $2, - 17 00
Cincinnati. W R. Scarborough, $10 for L. M., Messrs Harwood—Marsh—Clark—Mrs. Swift—Dugan—Wiggans, each $5, - - - - - - - 40 00
" Messrs. Harding—McAlpin—Gibson—Leavitt—Mrs. Athearn—McAlpin—Skinner, each $3, - - - - - 21 00
" A. D. Breed—Mrs. Emerson—Shultz, each $2 50. - - - - - - - 7 50
" Messrs. Miller—Johnston—Miller—Mrs. Coone—Bagin—Banister—Pearce—Wayne, each $2, - - - - - 16 00
" Mrs. Bearsford, - - - - - 1 25
" Messrs. Clark, Perry, Gould, Wright, Slocumb, Sayler, De Camp, Warner, Watson, Ferguson, Woods, Wilson, Lewis, Brigham, Mackenzie, Kemper, McCammon, Clark, Miller, Allison, Johnston, Richardson, Andrews, Ellis, Beck, Carson, Lanson, Brown, Hollister, De Wein, Thompson, Carson, Glenn, Appleton, Orr, Norton, Chamberlain, Holford, Magill, Tompkins, Houghton, Morgan, Hopkins, Adkins, Butterfield, Mrs. Soards, Coon, Morgan, Frisbie, Stephenson, Rianhard, Stephenson, Gow, Kendall, Barr, Cramer, Parker, Anderson, Gale, Hurlbut, Dobbeling, Tice, Guild, Mills, McMann, Hurin, Collier, Patterson, Porter, Fay, Nye, Tesh, Shotwell, Bennett, Ong, Carson, Blacker, Dosh, Knight, Clement, Marsh, Davis, Coe, Dexter, O'Kane, D'Orfenvelte, Bascom, Van Antwerp, Lee, Aydelotte, Poor, Hollingshead, Blundell, Arnett, Marley, Haynes, Hubbell, Woods, Marsh, Gillespie, Woodruff, Aydelotte, Lewis, McGrew, Casilly, Lowrey, Herron, Walker, Lowden, Gandolf, Andrews, Kendall, Andrews, Griffin, Smith, Mrs. Musselman, Hughes, Zuerry, Walker, Miller, Andrews, $1 each, - - - - - - - - 121 00
" 19 individuals, 50c. each - - - 9 50
" 2 individuals, 25c. each, - - - 50

MICHIGAN.

Three Rivers. Pres. Ch., Rev. J. H. Rancy, 15 00

CANADA.

St. Thomas, C. W. Bapt. Ch. and Lect. - 21 41
Fingal, C. W. Union Meeting at the Bapt. Church and Lecture, - - - - - 23 37
Ingersoll. C. W. Garlick and Free Chs. and Lecture, - - - - - - 24 99
Chippaway, C. W. Pres. & Wes. Chs. & Lct., 20 35
St. Catharine, C. W. Bapt. Presb. and Wesleyan Churches, - - - - - - 30 23
Drumondville. Presb. and Wesleyan Chs., 13 75

CONTENTS.

Poland and its History, - - - - - - 331
Evangelical Alliance Conference: Letter from the Corresponding Secretary, - - - 335
A Greek Metropolitan and a Bible Agent, - 339
France; Evangelical Church of Lyons, - - 332
Response from the Bucharest Christian Tract Society, - - - - - - - - 333
The Work of God in Sweden, - - - - 335
A Sabbath at Turin; Letter from Dr. Baird, - 338
The Work of God in Peru, - - - - - 339
The Work in our own Country, - - - - 340

General Missionary Intelligence.

Central Turkey,—Syria,—Burmah, - - 343
Siam,—India,—South India, - - - - 344
Polynesia, Eromanga, - - - - - - 345
China, - - - - - - - - - 346

News of the Churches.

Miscellaneous.

Receipts.

For use in Library only

For use in Library only